

NATIONAL SLAVERY STANDARD.

Without Concealment—Without Compromise.

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SYDNEY HOWARD GAY, Editor.

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Pro-Slavery.

From "The Sign of the Cross," July 30th, 1847.
DR. SMITH'S ADDRESS.

According to notice given in the late number of the *Warrenton* papers, the Rev. Dr. W. A. Smith, President of Randolph Macon College, delivered an address in the Methodist Church in this place on Tuesday last, on the subject of the religious and political condition of the country, showing the necessity of sustaining Southern institutions.

In a most able and striking manner was the duty of the South to promote general education presented to his attentive audience. The political advantages which will result from a liberal endowment of Randolph Macon, as well as other Southern colleges, were with great force and perspicacity made manifest. The absolute necessity of sons of Southern men being educated by professors, who are themselves Southern in their sentiments and feelings—(if it be desirable that the rising generation, in whose hands the destinies of the South, under God, will soon be committed, should be ready, willing, and able, to meet the exigencies of the South anywhere, and should be able to shoulder to maintain and preserve our political rights and peculiar institutions,) was set forth and proved by facts and arguments of the most convincing character.

At the request of many of the friends of the M. E. Church, South, in this place, Dr. Smith also reviewed the action of the General Conference of the M. E. Church in the present year, from the origin of the Church to the present time, on the subject of Slavery. He showed that the law on Slavery now embodied in the Book of Discipline of that Church was the result of a compromise between the two sections of the Church, in which compromise the North had yielded the ground first contended for, that slavery should be tolerated in the South, while Southern men had consented to sacrifice a portion of their rights on the altar of peace and union. He then gave a history of the more recent action of the legislative councils of the Church, showing that through abolition feeling this compromise law had been trampled under foot by the Northern and more powerful section of the Church, and that the strength and determination of the abolition sentiment and influence there prevailing, that the South in the last General Conference had to decide between unqualified submission for the future, or a division of the Church. The Southern men proved true to themselves and to their country, and under the sanction of the entire Church, North and South, the differences in the slave question were referred into an independent jurisdiction. He had always dreaded this as loosening one of the bonds of our political union; but he believed it now to be necessary even in this aspect: for in consequence of the continual agitation of Slavery in the General Conference of the M. E. Church, the conservative character of the Church had been destroyed. Indeed the discussions and other proceedings of the recent session of the General Conference had been of such a character as greatly to increase the excitement on the subject of abolition, and of course to inflame the prejudices of the two sections of the country. The continued union of the Church would therefore have a tendency to destroy rather than to perpetuate the union of the States. In this connection the speaker much regretted that the Baltimore Conference, embracing as it does a portion of two slave States, should, through her connection with the Northern Church and the presence of her delegates on the floor of the Northern General Conference, furnish occasion for continued excitement on the question of Slavery, and the continuance in the branch of the Church to which she has chosen to adhere of those discussions which have rendered the late sessions of the General Conference so ruinous to the Church and injurious to the State.

He reviewed the history of the Baltimore Conference, and showed that she had not been true to the South, but that her sympathies had ever been on the side of the Abolitionists; and he regretted that her ministers should now be found executing the decrees of Bishop Hamilton, to hold on at all hazards to those circuits that had determined under the authority of the Plan of Separation to unite their fortunes with those of the Southern Church. He said the object of the Northern Church in thus agitating and harassing the community on these circuits was that it might keep its present slaveholding territory as the basis of future operations. This was deemed, no doubt, a sufficient reason, to justify the disastrous excitement, which now prevails—a excitement so injurious that, if the present peace and welfare of the community alone are to be consulted, he should regret the adherence of those circuits to the Southern Church. For himself, so much opposed was he to seeing a minister here in opposition to the wishes of the people, that if the Southern ministers were thus situated he should advise them immediately to retire.

The able speaker then entered into an elaborate defence of American Slavery against the unparagoned denunciations so freely bestowed in certain quarters. He admitted that, in many respects, it was a great evil, but its evils were endured by the whites alone. Every negro in the land should thank God for morning, noon, and night, that he had been rescued from the dark and degrading thralldom of the ignorance and the cruel slavery of his native land, and placed here under circumstances so vastly preferable. The true question was not how to extricate the negroes, but ourselves, from the evils of Slavery. He showed that it was impossible at the present time, and must remain so until God in his providence should open the way. His speculations regard to the future history of the coloured race were very interesting and plausible. The slaves of this country were at present unfit for freedom even if it were possible to bestow it with safety to ourselves; but the time would come when their gradually expanding intellects and appreciating value would conjoin in asking and permitting the boon of liberty. They would then return to their native land and to teach their benighted countrymen the blessings of religion and civilization; and thus Ethiopia, now "stretching out her hands toward God," shall receive the answer of her prayers, and become an enlightened and happy country. He argued that the presence of slave in the South would be made a means of producing great public benefit to our Southern community by excluding the countless hordes of ignorant Popish immigrants now crowding the wharves of our northern and eastern cities, and the swarms of Pagans from Asia so soon to settle on our western shores. The mental offices in the South being filled with the docile African, the Southern community, in expiation for the evils of Slavery, under the influence of its sufferings, and vice, with which the North is threatened, and of the Protestants in the North should be empowered in the contest, the South would stand forth as the saviour of Protestantism and of the country. He was induced to believe that thus the mighty conflict between truth and error prefigured in the book of Revelation, was to com-

me, and was thus to be decided, our own country being the great battle ground. Negro Slavery would thus be the result in God's eyes of Africa and to the slaves themselves.

The able speaker dwelt upon the duty of Southern men to encourage their own institutions of every kind, in preference to those of abolition Slavery, and thus to discontinue those who, blindly rushing ahead of the openings of Providence, and attempting what God has made it impossible to perform, threaten alike with destruction the best interests of the Church and country, and even of the slaves themselves.

We are sensible that in our rapid sketch of this very able address we have fallen very far short of doing it justice. We made the attempt solely out of deference to the wishes of many hearers. The lecture occupied about four hours in its delivery, but was listened to with unflagging interest by a large and highly intelligent audience.

Our readers will remember the story of an *accused slave*, which we copied a few weeks since from the *New York Evangelist*. The following comments are made upon it by a religious paper, called the *Christian Observer*, of Philadelphia:

"The deed it records, which the editors of the *Evangelist* spread before the Church without a word of disapproval, is an outrage against some of the religious and peace of society. The people of this country are called to see, to inform the public that Presbyterians generally do not endorse the morality which is thus taught in the columns of a religious paper. It is surprising that Christian men commend an act, effected by deceit and falsehood. Are the blacks to be elevated by teaching them to practice the arts of the Great Deceiver?"

"I have no controversy with the *Evangelist*, or its correspondent, on the Slavery question. I hold that Slavery ought to be removed. The friends of the slave in the Northern States ought to co-operate with those in the Southern, who are endeavouring to remove the evil, and to promote the real interests of the coloured race. What I object to, are the *means* and *measures* which are recommended by the *Evangelist*, to gain the desired end. The course of action which it approvingly spreads before the world, is generally regarded as *robbery*. In a neighbouring Commonwealth, it would subject C. D. C. on conviction of what he has confessed, to years of imprisonment and hard labour within the walls of a Penitentiary. The members of the Church prepared to applaud doings of this sort, as Christian virtues?"

"If it is right to encourage the people of Pennsylvania to run away with the servants of their neighbours, who live in a slaveholding State, and thus provoke quarrels and deadly broils, to be decided by the fortunes of a civil border war—the *Evangelist* is doing right in publishing the communications of C. D. C. It is right to aid in taking coloured girls, twelve or fifteen years old, from one whom the Constitution and laws of our country recognize as their owner—C. D. C. merits all the notoriety which the public can afford to give him, for the humble part he acted in the matter."

But can it be presumed that dark deeds of this sort are acceptable to God? That it is right for citizens of one State to subvert the laws of another, and run away with the property of their neighbours? Right to nullify the precepts of the New Testament, which enjoin obedience to civil laws and rulers, and teach the people to trample on the authority of such laws as they believe to be wrong, and to good and just cause for his leaving, when he did—no quarrel nor apparent dissatisfaction.

I have reason to suspect that he is in company with another boy about his own age and size, and of a complexion somewhat darker.

EDWARD BATES.
St. Louis Republican.

From the Richmond Whig.

NORTHERN AND SOUTHERN COLLEGES.

The *Carlisle* (Pennsylvania) Herald contains a list of the Faculty of Dickinson College in that place, among whom we recognize the name of the Rev. JOHN MCCLINTOCK, A.M. Professor of the Greek and Latin Languages and of the recent session of the General Conference had been of such a character as greatly to increase the excitement on the subject of abolition, and of course to inflame the prejudices of the two sections of the country. The continued union of the Church would therefore have a tendency to destroy rather than to perpetuate the union of the States. In this connection the speaker much regretted that the Baltimore Conference, embracing as it does a portion of two slave States, should, through her connection with the Northern Church and the presence of her delegates on the floor of the Northern General Conference, furnish occasion for continued excitement on the question of Slavery, and the continuance in the branch of the Church to which she has chosen to adhere of those discussions which have rendered the late sessions of the General Conference so ruinous to the Church and injurious to the State.

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South by a "saucy nigger," if not, I will try to tell them. It is for a coloured man to begin to feel that act and stand up, and hope and do a good many things a little like a free man. Such conduct is very offensive in the eyes of these judges of good breeding.

But again. While standing at the store door of a friend, an elder of the church, on a Saturday afternoon, four men presented themselves at the door, and after carefully placing their hats under their arms, they began to manifest uneasiness—looking at the door, and endeavouring to place themselves in a position so as to be seen from within; and, after remaining in this restless condition for at least one hour, my friend came to the door, and after making every critical inquiry as to whether they had finished their task, which had been allotted them, he fed and delivered to each of them the following paper in substance: Please to permit Joe (or Harry, according as the name was,) to pass and re-pass to Mr. — and home on Monday morning, by sunrise. — permit to go to see their wives; and if it was done by the morning, they would be glad to see a very low bow, and "thankee, Massa."

Washington Co., Indiana, October 22, 1847.

A correspondent of the (Pittsburg) *Albatross* tells the following story:

Maria was the daughter of a wealthy, titled father, who had not intended her for a market, and so educated her; but debt, and a tempting offer from a wealthy merchant induced him to dispose of her. The purchaser brought her to the city, and placed her in a house ready furnished, as mistress. Here, while she was yet frantic with distress at parting from all she had held dear, he made known his expectations that she was to part with honour also. For some weeks he persevered in the character of a lover, and was met with tears, entreaties, and finally he became so exasperated, that he resolved to force a willing subjection. For two weeks he kept her confined to a room, on a small allowance of bread and water, and with the aid of his clerk, bound and scourged her again and again, until her person was completely lacerated, and she learned to answer his repeated proposals with bitter tears, and finally he became so exasperated, that he resolved to force a willing subjection. 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to tell his own story, and to exhibit the miseries and the extent of Slavery, as illustrated in his own personal experience. He mentioned to me that he felt himself obliged to make such an exposition of the relationship of the Constitution and the Government of our country to that institution, as would be satisfactory to himself: nevertheless, his addresses have not been confined to personal narrative. He has given highly satisfactory answers to the questions frequently urged in conversation against the Anti-Slavery movement; has treated, with the manner of a closely observing man, the effect of Slavery upon private life, and given a satisfactory explanation of the edged happiness of the slaves. I have listened to his addresses, and public address, and those of his little

certain flowers, may be referred to this cause—
antipathy so powerful as to realize the poetic allu-
sion, to